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Vol. XVI. No. 25

Family-Made Gods

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HONOLULU SERVING MANY NATIONALITIES

Honolulu has a Young Women's Christian Association that serves girls of twelve nationalities. A series of "At Homes" at which girls of each nationality were in turn hostesses was a recent feature. The city has become so Americanized that its Y.W.C.A. is a typical big-city Association corresponding to one in New York or Chicago, says the secretary, Lucie Ford. Six thousand people use the building monthly. The new building is an imposing one with its pool, terraces, and loggias, set in a picturesque setting of palm and cocoanut trees opposite the Palace. Girl stowaways from the United States not infrequently come to find work in Honolulu on their way around the world. "Two such girls were Stanford University graduates. They finally got work after long looking and borrowing money. Our own girls, however, feel a little resentment toward girls of this type. It does not seem fair to beat one's way and then expect help because of the spectacular method. The stowaways are always discovered which may lead to discouragement in attempting it. The number is falling off. So far we have had none, this year." Miss Ford is spending three months in New York. She went to Honolulu after Y. W. C. A. work in Fairmont, West Virginia and Phoenix, Arizona.

SCHOLAR PROPOSES STUDENT EXCHANGE

A novel proposal for an exchange of students between Catholic and Protestant theological seminaries is contained in a new book by a French Catholic scholar, Abbe J. Calvet, entitled "Rome and Reunion" and just published in an English translation by Moorehouse Publishing Company, Milwaukee, Wis. The book, which is an appeal to Christians of every name to have faith in the ultimate reunion of the churches and to work to hasten that end, is of particular interest as being one of the first of its kind written from a Roman Catholic viewpoint. The author, who is a professor in the Catholic Institute of Paris, writes in a tolerant and optimistic vein.

He lists six chief obstacles to reunion: mutual ignorance, religious particularism, scepticism, pride, mutual suspicion, and religious indifference, to overcome which he recommends study, collaboration in Christian work, personal improvement of individuals, prayer, and belief in the possibility of reunion. "When we know our brethren we shall understand them better. The duty of diligent study is incumbent on them as well as on us. If they share with us the desire to promote this knowledge, there will have to be an exchange of students so that our young men may learn of them from their institutions of learning, and their young men men learn of us from our institutions." He is particularly hopeful for reunion between his and the Anglican or Episcopal Church, and does not believe that the Pope's declaration against the validity of Anglican ordination will prove an insurmountable difficulty because the Anglican bishops "have thrown a bridge across the gulf" by their declaration in the Lambeth Appeal of 1920 that clergy of the Anglican communion would be willing to accept from the authorities of other Churches "a form of commission or recognition which would commend our ministry to their congregations," or conditional ordination.

STRAIGHT THINKING AND FRANK SPEAKING

Sounding the keynote at the Sixteenth Annual Meeting of the Chamber of Commerce of the United States on May 8, at Washington, D. C., Judge Edwin B. Parker, chairman of the Chamber's Board of Directors, called on organized business to cast from its ranks those business men who by their ruthless acts bring discredit upon business as a whole. Unless business purges itself of those who flaunt the law and abuse their power, the public, Judge Parker declared, will turn loose thunderbolts of wrath which inevitably will bring legislative and governmental regulation of business to a degree that will seriously hamper a legitimate freedom of business initiative. Stockholders of corporations have the duty of publicly repudiating those who misrepresent them by amassing profits through corruption. "The times demand straight thinking and frank speaking. 'Slacking' did not end with the war. Every member of the profession of business who fails to observe the canons of decency and fair play and good sportsmanship, or everyone who, living up to those canons himself, lacks the courage to speak out in condemnation against that minority which brings business into disrepute, is 'slacking' in his duty, in his duty to himself, in his duty to business, and in his duty to the public. And organized business, if it is to continue to deserve public confidence, must brand such 'slackers' business outlaws."

Thank You!

The income of the Foreign Mission Board from living Friends was \$89401.59. The Board's bank indebtedness was reduced from \$15,695 to \$10,803 during the year.

To all who have given regularly and generously the Foreign Mission Board wishes to say a hearty *Thank You*.

Let us all work to make the coming year better than the past year.

AMERICAN FRIENDS BOARD
FOREIGN MISSIONS

101 SOUTH EIGHTH STREET
RICHMOND, INDIANA

INSPIRING RESPONSE TO LETTER OF APPEAL

The response of the individual clergymen and church members to a letter of appeal sent out by S. Parkes Cadman, in behalf of the famine sufferers of China, is such as to inspire anew one's faith in the reality and practicality of Christianity, according to a statement issued by the China Famine Relief Committee, of which Dr. Cadman is Chairman. "From every section of the country ministers and members of their congregations are writing in, sending gifts, the majority of which represented real sacrifice on the part of the donors.

The Committee, in commenting upon the letters accompanying these donations, said that it would be difficult to make selections, and that many a check which came in without comment, might well represent the utmost self denial. "If those who have an abundance gave of that abundance as those who have little are giving of their little," says Wm. R. Johnson, General Secretary of the Relief Committee, "there would not long be starving men and women and little children in the Sacred Province of Shantung." One dollar, it is estimated, will save a life. Contributions may be sent direct to the China Famine Relief at 419 Fourth Ave., New York, or through the churches or through any local committees that may be established.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Editorial Paragraphs

IT is an old adage that "Good fences make good neighbors." It takes us back to the days in which, if a man's home was not still his castle, it was at least more or less a retreat shut off from other people's homes with an air of exclusion. In one sense the home should be a retreat, maintaining its integrity as the citadel of family life. But barriers raised against one's neighbors do not conduce to this purpose. The philosophy of human and world relationships has been committed to the fence idea. We are still insisting on high fences, socially, industrially and internationally. Are we making good neighbors thereby? Signs and events reply overwhelmingly in the negative. Whether we will or no, fences are being "crashed" all about us. The question seems to be whether we shall stubbornly defend our fences against the inevitable movement that is crowding the world together regardless of artificial barriers, or whether, catching the new and growing spirit of world neighborliness, we shall quietly remove the fences that hold us aloof from our fellows. The Psalmist one time exclaimed, "By my God have I leaped over a wall." To surmount our walls of prejudice and separation, we, too, shall need divine help. Perhaps as we pray for strength to leap the walls, we shall find that they have disappeared.

AS we make our way daily forth and back between home and office, we pass two grim and glowering relics of death and destruction. They are antiquated cannon captured by our forces in the Spanish-American War and our local authorities seemed to think they had achieved something when the ugly mementos were secured with which to decorate our courthouse yard. We continually revolt at the idea of using these engines of human destruction as monuments with which to help keep alive the dormant passions of strife and continue the illusion of the gay pageantry of war. It is a cause for encouragement, therefore, to read how European peoples are turning with revulsion from the war relics which have adorned their public places and buildings. Our cousins, the English, seem especially sensitive in the matter. We are told that the Parks Committee of Manchester has recommended "that all tanks, guns and other relics should be scrapped." In one city four big German guns were destroyed because "they did more to foster war than peace" and because "they were adjacent to places of public worship." Is not this last point encouragingly significant? A writer in the London *Observer* recently put the situation as follows: "What is to happen to such relics throughout the country in the future? They were supplied to practically every principal town shortly after the war, when

the municipalities were not merely willing, but even eager, to possess them. They were placed in parks and prominent public places, where in due time they became, in most cases, a playground for the local children, who found a real tank or gun much more thrilling to play with than a toy one on the nursery floor. Recently they have come increasingly into disfavor, at least among the more sensitive adults. They are now almost despised 'orphans of the storm,' a not too pleasant reminder of trying times, and even a physical eyesore." In reply to the question of disposal, we might add that an old Hebrew prophet once made a few pertinent and practical suggestions.

ONCE more the Commencement season presents the occasion for evaluating the content and influences of American college life in its various aspects. What, for example, is the part which religion and the deeper things of the spirit play in our colleges? A young German student who has been studying in this country for a period, makes this comment: "Without any doubt I have come to like America, especially because of the goodwill to help which I found under all circumstances. Studying the history of the country also contributed to dispel prejudice. But I did not succeed in developing a really deep friendship with a boy of my age, although I met many of them. Mutual advances ceased at the very moment we tried to come to an interchange of the deepest thoughts of our life. I found understanding no longer possible and a friendship in our German sense did not result. The life of the young American boys seems to be more in outer experiences but poorer in real inner life than ours." Is this an indictment and if so is it against our college students, primarily, or against Americans as a whole? On the other hand, a young college man after having left one of our large educational institutions wrote that he had learned in the religious life of the college community that it was possible to have modernism without skepticism, and fundamentalism without superstition. At the least, we should call this an encouraging straw in the collegiate winds.

THERE are many tests of character and among the most penetrating are those that may be applied most simply and directly. They tear off the camouflage of appearance and reputation and reveal us as we are. It is profitable for us to check up on ourselves every now and then by these tests. Are we able to rejoice unreservedly with a friend over advancement or some good

fortune beyond what we enjoy? Or is our feeling alloyed with a touch of covetousness and jealousy? What is our response to high appeal, whether in noble acting or generous giving, when we are under no pressure but that of our inner urge? Do we respond as freely as when the public knowledge involved may enhance our standing in the community? What are our habitual thoughts—the thoughts we cherish in secret? They, more than our deeds, tell us what we are. And here is another like unto it: what makes us downright glad—or sorry? Do we relish and pass on the good things we hear around us as readily as we seem to welcome the gossip of the questionable? There are many others of course but perhaps these queries may occupy us profitably for one sitting.

OF the assembling of a good band, John Philip Sousa is reported to have said, "Give me seven or nine musicians and the rest of the sixty can toot." Our thought passes quickly from the producing of stirring band music to means of getting active, positive work done in our local meetings. What if, in each of our meetings, there were as many as seven or nine real leaders—those who have the will to work and who also have the ability to do and get others to do? And then if all the rest of the sixty would really "toot" their parts! Let no one minimize the work of the tooters. The first need is a good composition worth playing well, which, being interpreted, means a real church program, well balanced, including both the local and wider projects. Then, as in the days of Nehemiah, may the people have a mind to work!

Family-Made Gods

A Meditation Upon Family Life

BY IRVING MAURER

President of Beloit College, in *The Congregationalist*

Children, obey your parents . . . and ye fathers, nurture them in the chastening and admonition of the Lord.—Eph. 6:1, 2.

ONCE upon a time, a Chinaman entertained an American by taking him through the houses of the little Chinese village. The American was interested in the fact that the doorway of the enclosure was never placed immediately in front of the door into the house. When he inquired as to this reason, he was gravely told that this was to prevent evil spirits from entering there. So long as the spirit could not enter without changing direction, he would not enter. The American was very much amused.

Long after, the Chinaman became a Christian and traveled in the United States of America. After due course of time, he came upon his former guest and paid him a visit. After they had conversed for a time the American said: "I can never forget that funny superstition that you told me about when I was in China. To think that your people should have ever feared the entry into their homes of evil spirits!"

But the Chinaman did not laugh. Though he was a Christian, he had sympathy for the life of his people. After a time he turned to the American and said: "Let me tell you what I have found in your fine country of America. I have visited here and there. I have used my eyes. And I tell you that you people here have not kept out of your homes many grievous spirits of evil. You have many family-made gods standing in little niches in your homes, and they are being constantly worshiped."

The American was very much amazed and said, "Tell me about these gods!"

"EVERYBODY DOES IT"

So the Chinaman said: "Your homes are very comfortable and clean. But every home is dedicated to the little fashionable-looking god called 'Everybody Does It.' To worship this god there must be the same ten pictures in every house that is faithful. The newspapers that are read in these homes must, all of them, say the same thing in the same way. In these houses where the little god is loved, there is the music that everybody plays. There are the songs that everybody sings. In the same corner of the same kind of parlor is the same victrola playing the same records, or the same neutrodyne receiver with its loud speaker. At the table there are the slang phrases that everybody speaks. There are the ideas that everybody believes. When a great event occurs the family worship this god. This is the prayer: 'O little god, grant us the

thoughts that everybody thinks and show us the way that everybody goes.'

"This little god is fearfully offended if there is some book that the other people do not read. He is furious if there is tried something that other folks do not do. Occasionally, there are some doubters. They have a hard time. Sometimes there is born into a house like that a person who likes to do things a bit differently. He likes to do his own thinking. He wants his own pictures and his own books. But, in the end, the little god is apt to win out. Few withstand his terrible dictum: 'It is not done.'

"ELSEWHERE"

"And there is another niche in many a house that is filled by an idol of the little god 'Elsewhere.' He stands with winged feet, and his right hand must be pointed toward the front door. This is a most mischievous and grievous sprite. If he is established, his first requirement is that the doors of that house shall all open outward. He is best suited if the house itself is littered and dusty and unused. He injects into the people of that house a desire to get away. The moment you enter your home, if the god is there, you want to get out. Home is a point of departure, a sort of terminal exit. If young people in that home go to college, their college vacations are one round of being out. They dine out, they ride out, they sleep out, they walk out, and sometimes, when they are in, they say they are out. The sacrifice to that little god used to be a horse. Of late years it is an automobile. Soon it will be an aeroplane. The incense that is burned is gasoline.

"If that house has boys, the boys are never at home. The girls are always over at the neighbors. The parents in the winter are planning for the summer outing, and in summer are planning for the winter trip. Father becomes a joiner, and mother often becomes Mrs. Jellyby.

"When mother has a birthday in this house the little god of other places gets busy trying to keep the people away. There will come a tumult of telegrams from far away. Family reunions are especially forbidden, and the family that persists in celebrating wedding anniversaries or keeping up the family letters is especially warned.

"EXPERT OPINION"

"Then there is the god of the 'Expert Opinion.' It is growing to be a most important religious movement. He stands with a

diploma rolled tightly in his right hand. His left hand supports his head to signify profound learning and wisdom. The family that worships this god is not supposed to know anything. The mother could not possibly think of rearing her own child. The little god strikes the household with the fear of making a mistake. When the children must have new clothes there is an endless consultation of catalogues and of tailors. Nothing that the child eats can escape the say-so of the expert dietician. Home is not supposed to be a place where you can learn anything. You must send the children to the library for their stories, to the school for their learning, to the dentist for their teeth, to the church school and to the minister for their religion.

"This little god is especially annoying because he is so shifting. He does not always say the same thing. He tells you to bring up one child on barley water and milk, and the next one on raw bacon and sugar. He teaches one day that the fairy stories are harmful, and the next day he tells you to be very restrained in your efforts to teach religion. He may change his mind, but never under any circumstances will he permit the father or the mother to use his or her own mind. The offering that pleases him best is a five-years' subscription to any one of his numerous line of periodicals—magazines for feeding and for clothing, for washing, for gardening, for raising chickens and for telling stories, for watching birds and for reading books. His inveterate hater is the postman.

"EFFICIENCY"

"Then there is the terrible god of 'Efficiency.' He is a statue of nicked steel, highly polished, holding a shield that has inscribed on it a schedule. This god is feared rather than loved, but his worship is increasing by leaps and bounds. He used to reign in the factory, where his statue was set up at every corner in office and shop. But now he has flown into the home life. He has insisted that the kitchen must be just so big, and the dishes just so heavy, and arranged in a certain order. He has fitted up the baby's room so that it looks like a machine shop. He is mischievous because he deceives people into thinking that the unimportant is really important. When he comes into a house the mother becomes immediately more interested in saving ten steps than in serving her children. This god makes a big noise about getting the right kind of coal into your cellar, but he never lets his devotees think about their souls. When I go into a house like that I envy the people their spotless kitchen and bathroom, but I feel like asking, 'What do you read?' He lets people read books on 'Success,' on 'How I Doubled My Salary,' on 'Getting What You Want,' etc. But he does not let you read about love, or about beauty. Poetry and painting especially annoy him. He does not permit mothers to ask, 'How shall I bring my children to God?' He thinks that if she brings them to a job that is enough.

"Somehow, when that god stays too long in the house the house has a metallic sound. There are so many things rattling about and no people. The library is a card room, or a billiard room. The only kind of talk is that of somebody talking into a dictaphone.

"IMPORTANT BUSINESS"

"Then there is the god of 'Important Business.' He is a god without any face. The people in that house never look into, each other's eyes. The boy or the girl is always reading some exciting book. The mother is always too busy to play with the children. Strange to say, too, the less children there are, the busier she is. And the father lives with a bag. It is a green bag or a brown bag. It comes home with him at night. As soon as he is home the bag opens and papers litter his desk and he is working at them.

"The terrible thing for that god is children's questions. 'How did God put bones inside of me?' 'How did God make the first man?' 'Who made God?' 'Why do we sleep?' These calls from the little folks who have not had any business torture and pain the little god. He teaches his worshipers that children need not be taught anything. Never waste time telling them about God. They grow into religion. They will find out for themselves. To spend time talking to children when work is to be done is a sin.

"And there is also the god of the 'Empty Hour.' He stands holding in a menacing posture an hour glass to which he points with anger. And when he comes into the house everybody grows afraid of being left alone. To have nothing in your hands, or to have no one to talk to, or to have to sit quiet and think—these are the great fears for that house. People are stung by his fears, just as if a swarm of bees were in the room, so that the house is filled with moving, restless, weary people, vainly trying to fill up every second with action. And, by and by, these people no longer use their brains, and fear only one thing—to be left with themselves.

"These are some of the evil spirits that I have seen," concluded the Chinaman, "swarming into the home life of your fair America, and I think that if, in some way, you could change the doors so that it would be harder for them to enter, it would not be a bad thing."

HOMES OF A BETTER KIND

The American was very quiet, and humble, you can imagine. Then he said: "But was that all? Did every home have one of these gods?"

"No," said the Chinaman, "there were some homes that were quite different."

"Now and then I have seen homes where in the place of the niches for one of these family-made gods there was a simple tablet. These tablets did not always have the same inscription. But the thought was always the same. They always brought out the thought that the home was there to bring everybody in it nearer together. Of course, this thought made those gods impossible. For these gods all had one aim—to keep the people of the home apart. Here was one tablet. On it were these words: 'Children, obey your parents as a Christian duty.' 'Fathers, do not irritate your children, but bring them up in the nurture and admonition of the Lord.' The thought was that there was some overmastering spirit of love that made children obey their parents, some love of truth and of God that made the father and the mother become the guide for their children's feet into the truth, and, strange to say, the boys in that home liked to stay there, and they had always time to do what needed to be done. Strange to say, the father in that home had reverent answers for the child's questions. He knew how to tell good, beautiful stories. He had time after lunch or dinner to play with the children. Strange to say, the family seemed to care less about clothes than it did about companionship. And that home had a different touch. There was not a song there that was written this year—actually. There was a bookshelf that had well-worn books, and there were pictures that told you that here dwelt thought and leisure and peace.

"It was a home where the children, learning at the parents' feet, loved to obey, and because they obeyed, grew naturally into right thoughts of life and of God. It was a home where the family was the follower of Jesus, and where the spirit of evil was banished forever."

And the Chinaman and the American fell into long thought.

On Two Ships

BY WILLIAM C. ALLEN

WE have concluded a trip involving forty-two days on the sea. Thirty-two days have been passed on the S. S. "Ecuador," of the Panama Mail Line, from San Francisco to New York, via Central American ports. Ten days have been on the S. S. "Republic," of the United States Lines, from New York to England. Both vessels are excellent as to accommodation, food, comfort, management and service.

The cabin passengers on the "Ecuador" represented many kinds of Americans, generally of the sober, sensible sort. About ninety per cent knew how to behave themselves when abroad. The others did not. There was a bar on board. The supporters of the bar were men and women of different ages. After the bar had been closed late in the evening the loud talk of men, the silly shrieks of the women, at times disturbed other passengers

who were so unfortunate as to be within range of the noise they made. Some ten per cent. of the guests of the ship had the "personal liberty" they craved.

There was an "Italian Dinner" one evening—it was a fine meal. Wine was offered to everybody. Nearly all the passengers—saints, sinners, churchly folks, and non-churchly folks—took more or less of it. It must have been a fairly stirring fluid—a foreign-born, whose knowledge seemed accurate, pronounced it so. In some instances the results induced such a belief.

At the close of the voyage there was the regulation "Captain's Dinner." Again wine was tendered to all. The Captain did not appear at the dinner. Probably he apprehended that some woman of the ardent bacchanalian type might rush him and kiss him. Just after the meal I saw a silly woman grab a leading officer of the ship, hold him against the wall and, in spite of his efforts to ward her off, give him a resounding smack. She in her wild condition had "personal liberty"—he for the time being lost it. The officers of the "Ecuador" did not fraternize with the "personal liberty" minority.

As our ship called at different ports and at Panama there appeared on the decks numerous Latin-American people. Some of the men patronized the bar to a limited extent. I did not perceive one under the influence of intoxicants. When most of the American passengers took the delightful one day trip to San Salvador and had luncheon in a Spanish hotel of that pretty city there confronted them in the English language, on the reverse of the menu card, the following:

"Good manners are not the monopoly of any class. The decline of manners comes from the loss of a sense of dignity. Nothing makes the work of the Revolutionist easier than the ostentatious luxury of the vulgar. It is the duty of the upper class to set the highest example in manners and morals. Selfishness is the cause of bad manners."

Was this intended to be a delicate hint to occasional frisky guests who might come up to San Salvador from the ship?

The S. S. "Republic," of the United States Lines, plies between New York and Bremen, via England. The lady of my heart and I made reservations on this ship from patriotic considerations because she is a temperance vessel. This was my twenty-ninth crossing of the North Atlantic and I can testify that we did not make a mistake when we selected the "Republic." She is a large and beautiful vessel. Her public rooms and decks are spacious. She was kept spotlessly clean, had a table rich in its variety of food, and the service was painstaking and courteous. Her rates are low for the accommodations offered.

The passengers included many phases of American life. The old New England stock was in evidence. The sturdy middle-west and western folks were with us. A large portion of the cabin passengers were native citizens of the United States or were German-Americans. As far as I could see all were satisfied with the Prohibition ship. No, one man—a Pole—was disconsolate because he could not get beer. In conversation he confessed he liked New York, had made money in that great annex to America, but he harshly inveighed against the cruel prohibition laws which, he declared, were driving the land of his adoption to drink. One afternoon, out in the glorious sunshine of the mid-Atlantic, he unburdened his sorrowful soul onto a rotund German. The latter, with fervency and a wealth of information, staunchly stood for Prohibition. The argument was funny and finally become somewhat acrid. Then I pleasantly suggested to our Polish-American friend that, when he returned to New York, he should call on the chief medical directors of our big Life Assurance Companies, warn them of their errors when they laid stress on the alcoholic habits of applicants for life insurance, and dissuade them from their immoral and dangerous practice of opposing intoxicants. We smiled all around and he meekly moved away.

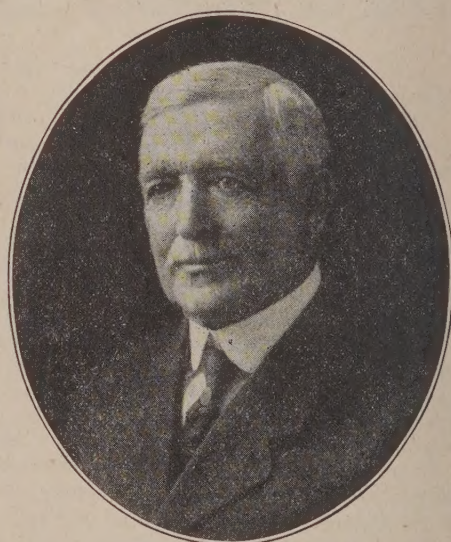
Apparently the German-American folks, who were bound for Germany, had deliberately taken a dry ship for themselves and their families. The passengers were considerate of each other, there was plenty of pleasure without beer and cocktails.

The elaborate "Captain's Dinner" was a fine affair. The Captain was present. Everyone had a happy time without wine. No, I observed one exception. A man who sat at a table, adjoining ours, with great modesty brought into the dining room a bottle of Cognac wrapped in a napkin. After he had divided its contents among his friends one of the latter, whilst the dinner was on, carried the empty bottle away in the same unobtrusive fashion.

The ships of the United States Lines are dry. A minority of its guests do not invade the "personal liberty" of the majority—the rights of the majority are preserved. The United States Lines are owned by the Government. The Panama Mail Company is owned by private interests. Both fly the American flag; it would seem as if both are amenable to the Constitution of the United States. Why, as to intoxicants, does the government so differently treat the excellent steamship systems to which I refer?

England, 1928.

Honorary Degree Given Noted Rosarian



E. GURNEY HILL, LL.D.

Doctor of Laws

*The laws of horticulture, when obeyed,
Produce new variants, with a fragrance rare,
As one, who loves, bestows painstaking care,
A perfect rose to make, that will not fade
For those who feel the beauty there displayed;
And Nature's secrets, found by men who dare
New combinations, best results to share
With friends, bring credits to one undismayed.
Conferred by Earlham, on Commencement Day,
Was one outstanding honor, the Degree
Of Doctor, for accomplishments by one,
Well known to Florists, who has learned the way
Of roses at their best—with dignity,
They honored Richmond's great Rosarian!*

In his message to Congress on February 10, 1927, President Coolidge declared that competitive armaments "constitute one of the most dangerous contributing causes of international suspicion and discord and are calculated eventually to lead to war."

Joint Sessions of New York Yearly Meeting

A conference of Friends of both branches in the State of New York was held in New York City commencing with the jointly held Meeting on Ministry and Oversight and Ministry and Counsel on Seventh-day afternoon, Fifth Month 26th, when a lively discussion of the work of our two bodies and in particular the intelligent use of books and the means of procuring them was developed. Both groups felt that it was the livest meeting of our respective bodies that we had attended in years.

In the evening, Rufus M. Jones, of Haverford College, gave the first of the lectures which are to be known as the John Bowne lectures, his subject being *Seekers*. He described such seekers-after-God as George Fox who made his wonderful discovery of "Knowing God experimentally" which for him gave all creation a "new smell," and to whose spirit-illuminated soul the seekers flocked. That the world is full of seekers today was the conviction of many in the meeting.

On First-day, meetings were held at the Twentieth Street Meeting-house, at the Fifteenth Street Meetinghouse and at the Meetinghouse at Lafayette Avenue in Brooklyn, and God's love seemed very plainly over all in the quaint phrase of our early ancestors.

In the afternoon the children from the Bible and First-day Schools of the city, and nearby meetings, filled the meeting-house. In the evening Royal J. Davis, one of the editorial writers of *The Evening Post*, and a member of the Twentieth Street Meeting, addressed the meeting on the Spiritual tendencies in Literature and gave some of our Friendly readers new inspiration in regard to books and the fatigue with which many people listen to the cynicism of the Mencken school of writers.

The opening minute of the first business session of the two Yearly Meetings expressed the real feeling of gratitude which was evident in the faces of Friends, as the four Clerks took their places in the face of the meeting:

"About one hundred years ago a division arose among the members of the Religious Society of Friends in America, since known as 'The Separation,' each branch describing itself as the Society of Friends.

"In recent years we have had joint committees with one another, we have united in the American Friends' Service Committee for relief from the horrors of the recent war, and messages and epistles from both branches are sent, received, read and answered in many of our meetings; as we have become better acquainted, we have grown to esteem and love one another.

"In this year, 1928, one hundred years from the Separation, the two New York Yearly Meetings are meeting in friendly accord in joint session.

"As we meet together in these meetings we leave the facts of The Separation in their historical background; our outlook today is the greater vision of the work and message of our Society, which makes possible this meeting together to plan for the future in the light of joint tasks successfully accomplished.

"We recognize value in the continuance of our several organizations and we recognize an equal fellowship of both our organizations and of their members as parts of the Society of Friends, acknowledging no separation between us of the spirit; united in the desire to follow the Divine leadings, as children of one Father, let us go forward in that spirit of love which is the bond of peace.

"May our Father bless us and keep us in that love."

The program was framed upon the following lines:

First Session—Organization.

Second Session—Word from Friends Outside the United States.

Third Session—The Friendly groups within Our Own Land.

Fourth Session—Our Activities.

Fifth Session—The Spiritual Basis of Peace.

Sixth Session—Education.

Seventh Session—Friendly Relations.

Eighth Session—Finances.

Ninth Session—What New Adventures in Friendliness shall we Make?

At the close of the morning session, Alexander C. Purdy led our thought to the realism of Christ's lesson to his disciples, that his message would stir up conflict as it challenged the selfishness, the greed, and the complacency of people's lives. A special message from London Yearly Meeting and a cablegram which arrived for the afternoon session brought us in close touch with English Friends' concerns and their affection for us.

Elden H. Mills, B. Willis Beede of Indiana, and Franklin S. Blair of North Carolina were the only Friends present with minutes, though many other visiting Friends from Baltimore, Philadelphia, New England and other places brought their personal greetings to our meeting.

Epistles from various countries were presented in very illuminating digest form by Anna L. Curtis and the work of Friends in foreign missions was most stimulatingly brought to us by B. Willis Beede.

In the evening we had an address on the work of the Service Committee by Wilbur K. Thomas with the very fresh challenge of this united work to a divided Society of Friends.

The report of the Five Years Meeting was very interesting to all the meeting as Abram S. Underhill, with his white hair,

so generously described the fellowship which we had together at Richmond last fall and the report of what the General Conference was doing with its group of meetings was very clearly set out by S. Josephine Tilton.

Digesting twenty-nine different epistles—for we had all the epistles from American Yearly Meetings which were received by both branches presented geographically, first the group on the Atlantic seaboard, then the group in the Mississippi Valley, and then the group on the Pacific Coast—made the meeting feel they had a vision of Quakerism in the United States as they had never quite envisaged it before.

The reports on the State of Society from our subordinate meetings were presented in digest form also, which was quite an innovation and certainly explained the two Yearly Meetings and their work to each other very clearly. The thought of the session was carried to the challenge of life, by William J. Reagan, in our twenty minutes of devotion at the close.

In the afternoon, the great difficulty of presenting in digest form the work of the committees of our two Yearly Meetings was happily handled. Emmett W. Gulley prepared the digest of the New York Yearly Meeting of Five Years Meeting affiliation and Elliott Janney that of the Yearly Meeting with General Conference affiliation. The appropriations of money asked for by the latter were agreed to quite harmoniously with the other New York Yearly Meeting friends looking on, for their financial arrangements are made at the Meeting of the Permanent Board in the Twelfth Month so that Yearly Meeting is left more free for the discussion of the work that they are going to carry on with the money appropriated.

In the evening, as an outsider, Carrie Chapman Catt brought to the Society of Friends her conviction that it was the work of Friends which had started the modern peace movement and that it was on the way to culminating success, as evidenced by the special activities of the militarist group in their efforts to stem what they called "the tide of pacifism." Mrs. Catt makes a very interesting and instructive speaker, and she brought to the meeting a method of address different from that to which we are accustomed and her services were much appreciated.

In presenting the topic of education, the principals of our four schools carried on by Friends within the boundaries of our Yearly Meeting made short ten-minute addresses on the special work which each school is doing, and this was followed by J. Albert Blackburn, of Johns Hopkins University who gave us a highly intelligent paper on the Goals of an All-round Education. Elden H. Mills carried our thought into the spiritual field at the close of the session.

In the afternoon, as Friends discussed the opportunities which Friends have to express our Friendly concerns, and the re-

ligious quality of life, we again heard from Elden H. Mills, holding the challenge of life up to young Friends and then most sweetly and eloquently we heard from Crystal Bird, on the life and aspiration of Negroes and their longing to make a contribution to our life.

This was followed in the evening by a most enlightening address by Professor Hornell Hart, a member of Haverford Meeting, and Professor of Sociology at Bryn Mawr, Pa., as he brought to us the challenge of love, even toward the degenerate and seemingly willful sinner against our life and against the life of the ages. It seemed that the meeting was never more powerfully impressed with Whittier's splendid statement:

"He felt that wrong with wrong partakes,
That nothing stands alone;
That whoso gives the motive makes
His brother's sin his own."

Finances were attacked with the freshness of morning on Fifth-day and the Friends of the Conference Yearly Meeting looked quietly on as we organized formally as the Corporation of New York Yearly Meeting of the Religious Society of Friends under the Laws of the State of New York, elected chairman and secretary, approved the report of the board of trustees, elected George D. Hilyard to succeed himself for a term of five years as a trustee, and then adjourned to listen and act after the traditional usage of Friends. The little excursion into the ordinary forms of corporation business transaction did not disturb the calm of the meeting nor call forth any remarks except questions as to whether the accumulation of funds which dear Friends of the past left to the care of the Yearly Meeting had been accelerated by incorporation, and we were all brought anew under the sense that we were but supporters of the energy of early Friends, the income of whose funds we are directing, and that it behooved us to give ourselves as well as our money to the promotion of the causes which were dear to their hearts and which are dear to ours.

The report of the Conference Yearly Meeting on their hospitable boarding-house called The Pennington, and their old Friends home, called The Margaret, were listened to with interest by all and gratitude expressed for their generous hospitality to visiting Friends of our branches.

Memoranda of action by the Five Years Meeting in regard to a combination of foreign missions and home missions boards, requests as to payments to the Five Years Meeting treasurer for the joint work of Friends, the question of the new queries approved by the Five Years Meeting, all were considered and referred to appropriate committees.

In the afternoon the meeting discussed the sending out of epistles and this it was decided to do jointly as suggested by the General Epistle Committee, and also the addressing of the platform-builders of our national political parties on the outlawry

of war and the upholding of the Eighteenth Amendment. With the conviction of the over-shadowing of love which had been so keenly felt in all our sessions the meeting adjourned, the one to gather in Fifth Month at a time to be determined upon by their representatives, and the meeting with Five Years Meeting affiliation adjourning to meet in Poughkeepsie on the last Fifth-day in the Sixth Month, 1929, with the hope that it would be possible for more of our college and school students and teachers to attend our sessions.

L. HOLLINGSWORTH WOOD.

YOUTH AT LOS ANGELES

Are grown people alone going to build the Kingdom of God? Some say, yes; some say, no. Are young people alone going to build the Kingdom? Some say, yes; others say otherwise.

Between these two there is often quite a dispute. But, most of us have come to see that the task of building the Kingdom is so huge a task that youth and grown people working together will have their hands full getting it under way fairly soon.

So, the World's Sunday School Convention at Los Angeles this coming July is built upon the idea that youth and age are both needed and each depends upon the other. The theme of the convention is "Thy Kingdom Come."

All other World's Sunday School Conventions were for adults only. This one is for adults and young people. Young people are coming as delegates from all the various countries of the world. They will come along with groups of grown folks and so make up happy and interesting parties, but nevertheless they will be there.

They will have many interesting parts in the program. For one thing, the general sessions will give a prominent place to the world of youth. Dr. Poling will make a great address on Youth. There will be three half-days of intensive group conferences on young people's work in which youth will share. There will be a Saturday afternoon garden party for the youth of all nations. There will be a monster Sunday evening rally of youth from all parts of California.

There will be many things for youth. So, come along. The dates are July 11 to 18, 1928.

WHY NOT REDUCE THE OVERHEAD?

Friends have attempted to do unitedly a piece of work both at home and abroad. Boards, office forces, yearly, quarterly and local meeting committees, secretaries and superintendents have been chosen and appointed to serve the church in carrying on the work.

The doing of the work calls also for the expenditure of funds. Each year the Boards present to the Executive Committee a statement of the money required to carry on the work committed to their

care. These askings are combined into the United Budget and Friends are given the privilege of contributing to their own united activities. The several yearly meetings in the Five Years Meeting are in the habit of taking a fixed share of the United Budget. Some of them guarantee to pay one twelfth of their share each month while others pay only such sums as are given by the local meetings.

An examination of the receipts reveals the fact that Friends are gaining in their contributions for their common work. During April and May, 1928, the United Budget receipts were \$2,088.35 larger than they were for the same period last year. This is a splendid showing and indicates progress.

Now for a word about the overhead. The United Budget carries some substantial items for interest on borrowed funds. And why these borrowed funds? Solely and simply because Friends did not give enough money regularly to keep some of their work out of debt. If Friends would give the full amount of the United Budget on a monthly payment plan, it would be possible to save enough interest money to pay the salary of a man and wife on some mission field. Already one Board has had to borrow to pay the salaries due its workers during April, May and June.

This waste can be stopped. The overhead can be reduced and the work can go forward without curtailment if every Friend will give generously and regularly week by week throughout the entire year. Let's reduce the overhead! B. W. B.

GOLDEN WEDDING ANNIVERSARY

George C. and Lucy T. Herbert of 17 Chatham Street, Lynn, Massachusetts, quietly observed their fiftieth wedding anniversary on Monday, May 21, welcoming their many friends who came to offer congratulations.

Flowers and golden coins were showered upon them, together with letters and telegrams from other relatives and friends.

Among the floral gifts was a beautiful basket of yellow roses, marguerites and carnations from the Rotary Club, of which Mr. Herbert is a charter member.

Mrs. M. Alice Buffinton, Hannah Newhall of this city, and Mary Gove of Dorchester, a sister of Mrs. Herbert, represented the seventeen persons now living who were present at the wedding fifty years ago, in the old Gove home in Seabrook, N. H. Much interest was shown in the parchment wedding certificate, written by hand and signed by the witnesses of the Quaker ceremony.

Assisting in receiving were the son and daughter, Clinton T. Herbert of this city, and Mrs. H. S. Thayer of Syracuse, N. Y.

Grandchildren who bring joy to the hearts of our friends are: Lucile Thayer of Syracuse, a student at Lincoln School, Providence; Stuart Thayer of Syracuse, and Dorothea and Natalie Herbert of Lynn.

Trip to Nazareth and the Lake

BY KHALIL TOTAH

Bread, olives, cheese, oranges and eggs were stowed away in a big sack. Sixteen of us boys were also packed tight in a Graham truck, headed for the north. It was after mid-year exams that this bus load of boys left Ram Allah for the North country. The morning was rainy but what was rain to a bunch of boys on a joy-ride. We drove away amid shouts, cheers and singing. Soon we passed Shiloh on our right. We thought of the boy Samuel who must have traveled this road from his home in Judaea, but he did not go by bus. Next was Jacob's well and Shechem; the memory of Jacob and Joseph, Jesus and the Samaritan woman rushed to our minds. The boys drank from the well, talked about the story, and before jumping into the bus they, of course, bought post cards. Two miles farther on was Nablus (Roman Neapolis) which has the distinction of having the only Samaritan community in the world. We visited their place of worship, saw their ancient manuscripts of the Pentateuch, visited their school and had an interesting chat with their priest. With the Samaritan priest was a little boy with braided red hair. The boys did not fail to notice the braids and wanted to know the why and the wherefore. The answer was that boys destined for the priesthood did not have their hair cut.

Interesting as the Samaritans were, the boys were more interested in a treat of a Syrian dessert which was awaiting them in the garage. The dish was "kinafeh" made of crushed wheat, butter, honey, nuts and cheese. It was piping hot—right from the oven. Needless to say it did not last long. It was a Nablus boy in the party who gave us this most delicious treat.

With warm stomachs we started again. The next place of interest was a little village called Sebastieh—"Sebaste" being the Greek for Augustus in whose honor this town was named. It was Herod who built it with colonnades, a forum, a basilica and all the features of a Roman city. It was the ancient Samaria where Ahab and Jezebel lived. This was the capital of Israel which was destroyed by the Assyrians about 721 B. C. Dothan, where Joseph went to see his brothers, and where he was sold, was ahead of us. Then we descended on the historic Esdraelon with its many associations. There were Megiddo, Gilboa, Tabor, Gideon, Saul, Thotemese III, Saladin and Bonaparte. It was in the midst of this plain that Allenby captured about 50,000 Turks and virtually drove them from Syria and Palestine. Jesus must have been well acquainted with Esdraelon as he visited the village of Nain. Nazareth, moreover, is perched on the hills to the north.

Then we climbed the hills leading to Nazareth where we put up at the Hotel Royal for 50 cents a night, and proceeded

to see the town. There was Mary's Spring from which Jesus must have drunk. There was much to see and more to think about. It was genuine pleasure to bring a bunch of keen boys to the town where the boy Jesus lived and played. The next day we passed through Cana of Galilee, saw Hittin where Saladin dealt a crushing blow to the Crusaders, and then we looked upon one of the dearest spots in the Holy Land—the Sea of Galilee. The day was not clear and we missed the hoary head of Hermon. We went right to the Lake and watched fishing boats unloading. Peter and his fellow-fishermen were made real to us. Surely this was holy ground. We went down the shore a bit and some of the boys jumped in for a swim in spite of the fact that it was February. Then we drove south to the end of the lake and saw the Jordan slipping quietly out of the lake. Having spent the time at our disposal around the lake, we turned our faces westward towards Carmel, the Kishon and Acre.

Our second and third nights we spent in Haifa at the foot of Mt. Carmel. Of course, we went on top of Carmel and said to ourselves that had Elijah been with us he surely would not have prayed for rain. We

QUAKER HAVEN CONFERENCE

Station Q. H. (Quaker Haven) Broadcasting the Young Friends Conference at Dewart Lake, June 29—July 9. Pull your chair up to that radio; tune in; get it clear; then give her the volume and listen.

Brrrbow Woouwrbrbrbrwborwbo—
Now that we've got that static put away, let us tell you a little about the biggest and best conference ever to be held as yet by the Y. F. of Indiana Yearly Meeting. This is no myth or theory but a real honest for sure fact. The park is there; the lodge is built; the date is set. So plan your vacation that you can, with hundreds of others, enjoy the great out doors at Dewart.

Here are just a few of the things that we offer: Swimming, boating, fishing, hikes, treasure hunts, tennis, baseball, winnie-roasts, camp fires, pep songs, and devotional periods. Some of the best speakers possible have been procured.

Surely there is nothing small about this conference but the price, and that is so small that we want to whisper it very softly—one dollar per day. Of course, that is cheaper than you can stay home.

Now just a word as how to go. Next week we want to have a map giving you all roads leading to the Quaker Haven. Just shoot a little gas in old lizzie, give her a drink, pump up the tires, load in the gang and head for the north.

Please stand by till next issue.

ADVERTISING COMMITTEE.

were soaked but we did not mind. Later, we descended, crossed the railroad tracks leading to Damascus and turned north on the road to Phenicia. Our destination was Acre, about ten miles north. The bus kept on the hard sand right next to the brine. Cars cannot go far from the water on account of the soft sand which makes driving impossible. The sea was wild and the waves drenched us. The engine pulled heroically and our driver was cool and skillful. In fact, he was cool in more senses than one. We made Acre and were well repaid. There stood its huge walls with the romance of the Crusading period. There were fortifications, battlements, moats and all the necessary means of medieval warfare. Acre was the last foothold of the Crusaders in the Holy Land. Here Richard and Saladin crossed swords. Bonaparte besieged the city but could not take it. It was a city of romance, atmosphere and historic flavor and we hated to leave it.

But the trip had come to an end. It was a glorious one. Perhaps it is not the privilege of many schoolmasters to take students to such shrines as Nazareth and the Sea of Galilee, where they may catch the spirit of the Master who was a son of this soil, also their own. A joy-ride it may have been but it was more than that—it was a pilgrimage.

URGENT NEED FOR RELIEF WORK IN CHINA

In addition to the China Famine Relief Committee of New York City that is appealing for funds to assist the Chinese in the Shantung Province of China, there has been formed in New York City a committee called "The Association for the Welfare of the Children of China," with headquarters at 150 Fifth Avenue. This association is sponsored by many of the leading missionaries in China and by a number of prominent Americans. Their purpose is to care for the hundreds of thousands of little children who are suffering because of the famine, death of parents, warfare, etc. The committee does not confine its activities to the Shantung Province alone. They take abandoned and orphaned children and care for them in children's homes.

The need is great; for instance, Roy Allison, a Presbyterian missionary, writes:

"Only three days ago, I saw a Shantung Christian trying to sell his son, a laddie of about five years, and was anxious, if possible, to find him a Christian home."

Those who wish to contribute toward the support of these little ones, can send their contributions through the American Friends Service Committee. The money will be forwarded to the New York committee and distribution will be entirely in the hands of the Association for the Welfare of the Children of China. It is estimated that \$5.00 will feed, clothe, provide a home and training for a homeless child for a month. The cost for a year is \$50.00.

AT EARLHAM COLLEGE COMMENCEMENT

Occasion Made Memorable By Action of Board of Trustees In Conferring Honors

Commencement Day for Earlham College this year was fraught with events of marked interest. The new Carpenter Hall, named in memory of Walter T. and Susan M. Carpenter, former superintendent and matron, which had been used during the college year, was available for the occasion with its splendid "Goddard Auditorium" seating 800, named in memory of Mary H. Goddard and her husband, Joseph A. Goddard of Muncie, Indiana, who for years has been a member of the board of trustees and whose generous contributions helped to make the new building possible. For several years the exercises had been given on the open campus subject to weather conditions not always favorable, but today little was left to be desired in the matter of accommodation.

The lovely June day permitted a large attendance of relatives and friends and the spacious auditorium with its gallery was filled to overflowing. The new Austin pipe organ, the gift of Earlham women everywhere, and recently installed, provided exquisitely suitable music. A dream of years was being realized as the sweet tones filled the auditorium, and the appreciative hearers listened with rapt attention. On the stage sat the President and the graduating class, and those whom the college was happy to honor.

The address was given by William Dudley Foulke, noted publicist and Richmond's much-travelled citizen, his subject being "The Golden Mean." Dean Wright presented the graduating class of eighty-four members, and President Edwards conferred on them the degree of Bachelor of Arts. It was an impressive moment for gallery observers when these sons and daughters of Earlham, proudly and with great uniformity, lifted the tassel from right to left on the square cap which each wore for the occasion. The Rubicon was crossed. The die was cast and, henceforth, they would be full-fledged Alumni and Alumnae, valiant for service worthy of their Alma Mater.

Honor students in the class are Frances Stratton, Irene Feltman and Evangeline Stottlemeyer, and those receiving honorable mention were Editha Bales, Anna Nicklas, Mary Gilbert, Julian Mavity and Elizabeth Harold.

Dean Wright also presented Caswell Graves, B.S., Ph.D., a former graduate of Earlham who is an eminent specialist in Zoology, upon whom was conferred the honorary degree of LL.D. But the climax was reached when Professor M. S. Markle, head of the Biology Department presented E. Gurney Hill, Richmond's Renowned Rosarian, who has so generously shared

in the Herculean efforts for a greater Earlham and was also given the degree of Doctor of Laws. The President assured these distinguished gentlemen that the college itself was greatly honored in thus being privileged to honor them on this very auspicious occasion. He also enumerated some of the outstanding events in recent years that had marked the development of the college academically, the steady growth of the Endowment Fund, and the endowed chairs for the Biblical Literature, History and English Departments. The Edwin P. Trueblood Indoor Field was also mentioned as a greatly appreciated asset to college equipment.

At the close of his address, the President invited attention to a beautiful basket of flowers on the forefront of the stage, that had been sent by her mother in memory of Elizabeth Dillingham who was a member of the class of 1928. A quiet hush fell upon the audience as for a few moments loving tribute was paid to one who had completed her earthly career and was the happy wearer of the crown of life.

Following the benediction by one of Richmond's long-time pastors, the great organ pealed forth notes of joy and gladness, and the newly honored group filed forth to meet the world and do exploits worthy of their Alma Mater and that ever-extending line of graduates who look with growing appreciation upon the institution that helped them to discover themselves and become equipped for their life work. Many of these had been present for the week-end and were here witnessing with parental pride and appreciation their sons and daughters receiving honors for scholastic attainments, as they had done but a few short years ago.

The dedication of the pipe organ Saturday afternoon, the organ recital in the evening, and the baccalaureate address by Dr. Timothy Lew, president of Union Christian Theological Seminary of Peking, China, to the graduating class on the following day, were memorable features of this year's activities. The talk of Dr. Lew was felt to be exceedingly appropriate to the graduation ceremonies as it brought a breadth of vision, the viewpoint of the Orient and a culture with a background in a civilization of fifty centuries.

I have come to believe that a parochial Americanism which has no mind or heart to understand the world and an aggressive self-consciousness taking the form of military passion are a great and growing menace in the life of this republic. I have come to the reluctant conviction that if this republic does not mend its habits of thought and create a new national mind, it may become itself a menace to modern civilization. So I have come to believe that the crusade against war is the most critical movement of our time. Upon its success depends the answer to the question as to whether civilization itself can survive.—LYNN HAROLD HOUGH.

ORGANIZED FOR MORE EFFECTIVE WORK

Branch of the American Friends Service Committee for the Eastern Central States

A concern for coordinating the work of Friends in the Middle West along the lines of Peace and Service has been the subject of discussion among groups of Friends for some time. In order to determine the advisability of some kind of co-operative work along these lines, a meeting of representatives of the Peace and the Service Committees of the six Yearly Meetings of Friends in Illinois, Indiana, and Western Ohio was arranged. This representative meeting took place last December 2nd, at Earlham College, Richmond, at the call of Wilbur K. Thomas. The unity of spirit among the Friends gathered there was deeply felt. After careful deliberation, the judgment was reached that it was advisable to proceed to set up a branch committee of the American Friends Service Committee in this region. A second meeting was called for April 19, for the purpose of formally organizing such a committee.

Along with the establishment of this committee has gone the desire that a secretary should give his full time to the furtherance in this region of the work and support of the American Friends Service Committee, thus enabling Friends better to express the concern for peace and international goodwill, for racial amity and effective patriotic service which they feel within them. Murray S. Kenworthy has been secured for this work, and is now at Richmond, which will serve as headquarters for his work. It is hoped that he will be invited to speak interpreting the worldwide work of the Service Committee in meetings throughout the Middle West. He is ready to aid local Service Committees and Peace Committees in arranging week-end conferences, public occasions, and debates upon questions of international and interracial interest. He will assist in securing speakers to present the message of Friends upon these subjects within Friends' groups and without. He will seek to coordinate the efforts of all Friends within this area in a program of education for peace. If your local Service Committee or Quarterly Meeting Committee has not been active, he is ready to give encouragement and assistance. Call upon him. His address is Earlham, Indiana.

If your meeting has not been in touch with this creative work of the Society of Friends embodied in the American Friends Service Committee, if it has not been having a share in this acted message of good will, the regional committee for the middle western states is anxious to present this work and to assist in further efforts to translate the life that is lived in profound peace into deeds that reflect the illumination of our

hearts. The A. F. S. C. has been, and is, a great channel for the expression of profound spiritual concerns. In this spirit and belief the Branch Committee begins its work. In this spirit it asks Friends for their cooperation and participation. A deepening, desire to express just those spiritual concerns which the Service Committee embodies is the need of all people today. Believing that the channels of the American Friends Service Committee furnish a most significant expression for the spirit of experimental faith in the power of good will, the regional committee wishes to extend its influence and its spirit in the Middle West.

THOMAS R. KELLY, *Chairman*.
Committee for Eastern Central States.

ON RELIGIOUS EDUCATION

Reports have been received from twenty-five of the thirty Bible Schools in New York Yearly Meeting for the past year, showing an enrollment of 1801 pupils and an average attendance of 1103. Thirteen report Cradle Rôlles and eight, Home Departments. About one-half of the schools are using Friends' Lesson Helps in Adult classes. Graded lessons are used in most of the elementary classes.

The Chinese Sunday School maintained in Brooklyn and the Adult School in New York are very interesting features of the work of this Yearly Meeting. Friendship dolls were sent to Japan by three schools and several are planning to send friendship school bags to Mexico. Other home and foreign mission work has been engaged in by various schools touching fields in China, Syria, Tennessee and other places.

Missionary instruction is carried on regularly in only a few of the schools. Five schools report considerable progress made in equipment necessary for doing more extensive Religious Education work. Leadership Training work is engaging the special interest of three schools.

About one-half of the schools have had Vacation Schools and a larger number are planning to have them this summer. The total enrollment in ten schools was 524 and the cost of operating them was \$513.00. The Board on Religious Education of the Yearly Meeting has taken an active part in fostering the Vacation Schools and has helped with the finances in some localities. The directors for these schools were in most cases well-trained and experienced persons and the work is reported as being of an exceptionally high grade.

Levinus K. Painter, under whose leadership the Religious Education work is being fostered, has given very intelligent direction to the various types of work.

Religion in its primary stage is not a body of ideas that have been systematically taught, but rather an attitude of life, a tendency of the will, a spring of faith, which have been formed through unconscious imitation and contagion.—RUFUS M. JONES.

A SCHOOL FOR NURSES SUGGESTED

Interesting Reports from Service Committee Centers in Russia and in Germany

It seemed impossible, after months of effort, to raise sufficient money to start the Nurses' Training School in Moscow, with which we hoped to make a worthy contribution to the public health work in Russia. So that scheme was abandoned for the time being. But our workers in Russia—Dorice White, Alice Davis and Mrs. Danilevsky—have suggested another way for us to co-operate, and their proposal is now being considered by both the English and American committees.

The Tolstoy estate at Yasnaya Polyana is being developed as a cultural center for peasants of that district. In connection with the Tolstoy centenary celebrations the Russian Government had granted a million roubles (about \$500,000) to provide a school and hospital as a memorial to Tolstoy. Half of that sum has already been spent on the school and now it seems there is much less than was expected for the hospital. Our representatives suggest that Friends start a small nurses' training school, beginning perhaps with ten students, and that a suitable building be built and equipped in the hospital grounds. An American trained nurse should be maintained on the staff. The estimated cost for this is approximately \$55,000.

It seems best right now to gradually work towards the accomplishment of this plan, rather than to definitely undertake it as a project. Alice Davis and Mrs. Danilevsky, who have finished a course in nursing at one of the Moscow hospitals, have been appointed to work in this new Tolstoy Hospital when it is opened in September. Both committees are very happy to have these two Friends representing Quakers, and are greatly impressed with their concern for this service and the spirit in which it is being undertaken.

With this fine contact at Yasnaya Polyana perhaps the best thing for the Committees to do now is to build a suitable home for our representatives who would otherwise have no satisfactory accommodations. It would be very helpful, too, if a Friend, trained in Western methods of nursing, could be sent to Russia to work with Alice Davis and Mrs. Danilevsky.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

Friends will understand that this plan is under discussion by the Home Committees. Former Service Committee workers in Russia may have suggestions concerning it. The office will be glad to hear from you!

DEVELOPMENTS IN GERMANY

Gilbert MacMaster tells us that Friends in Germany are finding ways of working more closely with the German Mennonites. That Society holds some testimonies in common with Quakers, and a number of German Friends have been anxious to strengthen the contacts between the two groups. The relations of the Quakers and Mennonites in America have always been closer than in other countries and Gilbert MacMaster has, with that as an example, hoped for similar developments in Germany.

The all-German Mennonite Committee invited our International Secretariat in Berlin to meet with them to discuss the possibilities of finding a common basis upon which the two groups could stand and work together.

The question of a renewal of the old Mennonite testimony against war brought out the most important discussion. This is a very serious difficulty, because many of the Mennonite groups have firmly accepted the right of the State to demand war service, and the rights of conscience have been forgotten. They feel that they must have national enemies, and with some congregations "enemies" mean those who think differently from their group. It will mean a hard struggle of the Society itself to clear the way for a complete understanding.

The German Mennonite Society is split up into the various groups and factions that one finds in religious societies. There are north and south, conservative and liberal Mennonites; there are groups who are pacifists and groups who believe in war. Their Kuratorium, or Executive Committee, is in reality their Service Committee. It is trying to bring together the different groups in some common service so that they may find a new-old basis for working together.

BELL MEETING ACTIVITIES

Bell Monthly Meeting, having an active membership of 150, is located about eight miles from the main business district of Los Angeles, California. The pastor, Carl F. Miller, formerly of Oregon Yearly Meeting, begins, in July, his third year of successful ministry which has been helpful and acceptable in every way. In his pastoral work among the homes of the community, he has shown a quick understanding and sympathy for human need, and in dealing with the problems of every day life, has revealed a practical side.

A successful year of service in its various departments has been completed. The Bible School is well organized, having capable superintendents of departments and a corps

of faithful teachers. The report for the year revealed an average attendance of 221, a gain of 42 over the average for the previous year. Statistics for the year showed that 64½% of the total receipts of the school had been contributed to missions. As one of its missionary enterprises it assists in the maintenance of a Mission for the Mexican people of the community. The mission recently celebrated its first birthday, having opened its doors a year previous as a Sunday School with nine Mexican children and two Mexican women present. The average attendance for the year was 34 plus.

Another Home Mission work is that carried on in the isolated mountain districts of Calaveras County, California, by five Friends, one of whom, Zerilda Ingram Alger, is a member of Bell Meeting. These young people, after completing the training course offered by the Training School for Christian Workers located in a neighboring city, went into this under-privileged and long neglected district and opened up a work on their own responsibility, without human backing, depending wholly on God to supply their needs. Their testimony is that the work is very dear to them and to the Lord also, as is evidenced by His continued blessing and presence in it.

The meeting has two flourishing Christian Endeavor Societies. The Junior C. E. has had two missionary reading contests during the year, which were a means of storing a valuable fund of missionary information. The Intermediate C. E. comprises a large, wide-awake group. Interesting, unique programs are a weekly occurrence. Worthy of special mention was their recent Mothers' Day program, at which time they put on the evening church service, with music, short addresses and a pageant appropriate to the day.

The W. M. S. reports for the year revealed much accomplished in various departments of the work. The young women, too, are organized in active missionary work under the name of "Margaret Fell Society."

The Wednesday night services, which are well attended, are times of mid-week refreshing through Bible lesson, prayer, testimony and song-service. That pioneer and trail-blazer in the missionary development of our denomination, Eliza Armstrong Cox of Whittier, was present on May 30 and gave her interesting, instructive message on beginnings of the missionary enterprise among Friends on all its foreign fields.

Last Sunday, in the absence of the pastor, Edgar T. Hole, who for twenty-one years was a missionary in Africa, occupied the pulpit both morning and evening. He gave a clear and comprehensive idea of the beginning and growth of the work in Africa through the twenty-six years of its development.

The outstanding trait of the mystic is his discovery that religion—the experience of God—is an absolute value, an all-sufficient end in itself.—RUFUS M. JONES.

HOW TRUE LOVE RUNS IN CHRISTIAN AFRICA!

Mira Cope Bond Shares Her Various Interesting Experiences With the Home Folk

One of the attendants in the hospital wants to get married. He very much admires one of the girl attendants and so told one of her girl friends, who in turn told her. In the same way she indicated that she liked him. Then he told the church about wanting this girl for his wife. But the church committee had found out that he had let her know before he came to the church. They considered that a great misdemeanor (where they got the idea I do not know) and so the church refused point blank for him ever to marry the girl. He took it to his own church at Lirhandia and was refused on the same grounds. It was then taken to the Maragoli church and he was again refused. But the boy insisted that he wanted this girl. Her father favored the marriage and so did the boy's brother (his father is dead). When the Maragoli church found the girl's father favored the marriage, he too came in for an eldering! So he refused to let his girl go. Meanwhile the boy brought his troubles to Dr. Bond, who told the Kaimosi church he could see no sin in a person's not asking the church first when he wanted to marry, even though it is the custom out here and a good thing to do—asking the church for advice. This church then gave its consent. But the Lirhandia and Maragoli churches still hold out that he has committed a sin and that he shall never marry this girl. Now her old father, Malenge, whom some of you may know, has said that they may marry even though the church may turn him (Malenge) out. The girl has left the hospital and has gone to stay with her father a while. The boy is planning to build a house here but I think they must have decided to wait a while thinking perhaps the Monthly Meetings will forget or change their minds! (One African way of getting around difficulties.)

For some years there has been a blind man living near Kaimosi. He used to come and beg for food and clothing. Then he became interested in the services on the Station. He came for several months and learned many of the songs by heart, hearing them sung in church. Later he became a Christian. I do not know the circumstances of his deciding for Christ but I do know that he is a conscientious Christian now. He is always happy and smiling. He has traveled about and attended services in many places. He has a loud, rather harsh voice, but he is none the less in earnest! As he walks along the path, he usually sings at the top of his voice. He is slightly deformed, his left arm and leg being smaller and shorter than his right and he walks with a long pole. The church has helped him a great deal with food and clothing. Amiani,

the chief, who is now a Christian, has given him some clothes.

Some time ago this young man was loafing about the hospital and became interested in the making of pads for the hospital beds from banana leaves. The people bring the dried leaves to be bought by one of the men who weaves them together with banana fibre, making very useful pads. These pads are very cheap but do not last long and are discarded as soon as they become soiled. The blind man came back every day and sat beside this man, feeling of his hands and talking with him. Then one day he tried to make a pad himself. At first the pads were very uneven and out of shape, but now he makes them quite well. He receives pay for the making and is engaged as long as he cares to work. He is delighted that he can do something to earn some money. As he weaves his mats, he sings or repeats Bible passages that the boys have taught him.

One evening I went over to the women's ward at the hospital. The patients were having their evening meal. There were several babies, most of them ill. Outside the door I discovered a mother sitting on the ground feeding her baby corn meal gruel. She would put her forefinger into the gruel, then into the baby's mouth, over and over, the baby licking it off each time. It had gruel all over the lower part of its face. When the mother saw me approaching, she licked off the baby's face and nose with her tongue so that it looked very clean and shining. Why fuss about soap, and towels?

The Boys Boarding School has been having a difficult time the past six months because of shortage of funds. There have been only four months of school and, as I have been ill, the native teachers have been in charge. The past six weeks, Miss Haviland has been in charge and has done some teaching, so the work has been getting along better. We are hoping soon to hear that pledges to the Budget are being paid promptly as that will help the schools and other work of the Mission, and will make possible the payment of allowances regularly.

SUMMER CHRISTMAS TREE

To have a Christmas tree in the midst of a profusion of iris and peonies is, to say the least, a bit unusual. Yet that is just what happened on Sunday morning, June 3, 1928, at the Friends Meeting at Oskaloosa, Iowa. Some weeks ago, Rosa E. Lee suggested the idea of such a tree to be adorned with gifts for the Friends work in Palestine. The plan was carried out in connection with the Children's Day program, and was a worth while venture.

The tree, a hawthorn, about eight feet tall—was topped with a lighted star and decorated with colored lights and gifts. Among the presents were dolls, toys, pictures, pencils, sewing bags, book bags, pillow cases, and several dollars in money. These will be sent to Mildred White, who will take them when she returns to Palestine this summer.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

IN LIEU OF CAPITAL PUNISHMENT

Editor THE AMERICAN FRIEND:

The New Garden Quarterly Meeting's proposed substitute for capital punishment—viz., segregation for life in a Federal Prison without contact of any kind with the outside world, the victim to be declared "legally dead" without hope of pardon—is so drastic that it is doubtful if such a plan shows more human understanding than the prevailing practice of physical killing. The only merit which the plan seems to possess is the avoidance of the revolting process of actual execution by gallows or electric chair.

Perhaps this terrible severity is suggested because it is felt that a more considerate proposal would have no chance of adoption by the states. And yet eight states now have abolished capital punishment without substituting a penalty as severe as that proposed by New Garden. Eighteen countries of the world also have substituted life imprisonment without denying all hope of pardon or isolating the victim absolutely from the world. Only Italy approximates the severity of New Garden by imposing a seven year period of absolute solitary confinement from which few emerge possessed of their sanity.

This proposed substitute is unsound, I believe, because it assumes that severity of punishment acts as an effective deterrent to murder. There is however no factual data to prove the validity of the deterrence theory. Murders did not increase in those states and countries which substituted a less severe penalty. Recent studies of this question prove conclusively that there is no connection between the number of murders committed and the degree of severity of the punishment imposed on those who are apprehended and convicted.

In the second place the New Garden proposal assumes that treatment should be punitive rather than reformatory. One does not need to entertain any maudlin sentiment for the criminal to urge that the object of all treatment should be the restoration of the erring person to normality and in some cases a return to normal relationship in society. An indeterminate sentence is the basis of all reformatory and restorative treatment. Only so can hope be kept alive. Sheer punishment is a primitive way of dealing with the offender and wholly out of keeping with the modern scientific method and spirit.

In the third place it may be noted that the basis of the Friends method in social reform has always been that "there is something of God in every man." Even the murderer has not been regarded as wholly beyond the pale of redemption, a redemption effective in this world as well as the next. It would

be strange if Friends should take the initiative in sponsoring a proposal which departed so far from the very heart of their theory of social reform.

The plan has merits however in its suggestion of segregation in one Federal institution. Also in its suggestion of great care in the exercise of the pardon power, although innocence should not be the only claim for pardon.

I trust that Friends will greatly modify the New Garden proposal before submitting it for legislative enactment.

BENJAMIN GERIG.

Boston, Mass.

Editor THE AMERICAN FRIEND:

I have been interested in the discussions on capital punishments and must say I am much grieved to note the letters of those who try to reconcile capital punishment with Christ's teaching. I believe this is because they discuss the matter in a purely academic way. If these men were obliged themselves to place the noose or turn the switch to kill a man I believe they would find they were doing violence to the spirit of Christ. We argue thus about war, too. Our thought on these subjects must come to grips with actual conditions. We have dealt with them too long, or refused to deal with them, by playing with texts and arguments.

LAETITIA MOON CONARD.

Grinnell, Iowa.

LONG BEACH FIRST FRIENDS

The members of the Monthly Meeting of the First Friends church of Long Beach, California, are happy to announce the continuance, indefinitely, of Neal Dow Newlin as pastor of the church. The meeting recognizes and appreciates his ministry as rendered by one who is a leader in present-day thought, tempered with a sincere desire for the religious uplifting growth of men. During the past year he and his talented wife, Mildred M. Newlin, won a place in the hearts of the members of the church and also in the community and through their efforts the church has attained a united spiritual state whose purposes are activities to spread the Master's Kingdom. Laura Gilbert was elected to serve as recording clerk during the absence of Agnes Oakley, a local school teacher who has planned to spend her vacation abroad this summer. The following committee was named to perfect plans for a reception for Neal and Mildred Newlin on the evening of June 4: Albert Small, A. J. Cole, Mrs. Gardiner Hazzard and Mrs. Joe Menke. The evening to feature a re-dedication of service to the church by the membership.

On May 22, a mass meeting of the newly organized "Good Citizenship League of Long Beach" was held in the church. The objective of this body is to secure the co-operation of all social, cultural, welfare and religious organizations and individual citizens for the following purposes: active participation in a campaign for a wholesome social morality, law enforcement and crime prevention. Talks were made by Chief of Police A. Yancy, Fire Prevention Engineer, L. Etzell, Judge Charles F. Wallace and Professor Stone of the City Schools who talked on "Special School" in the city and related the carrying off of signal honors in Athletics by Rodger Minnehan a deaf-mute of the city. Rodger's mother is the devoted teacher of the deaf-mutes in the Long Beach schools.

Again on May 24, another mass meeting, this time on Peace, was held in the church sponsored by six local churches co-operating in plans for a program in the interest of International Peace, when Fredrick J. Libby of Washington, D. C., Executive Secretary of the National Council for the Prevention of War, was the honored guest and speaker. In his address he stated, "All war is an assault upon the stability of civilization and there will be war until 'Peace at any Price' becomes world-wide. No injustice suffered by one country is comparable to the intolerable injustice of another World War." He said, "Security of the United States rests not on expansion of our Navy but upon development of co-operation with other nations, organizations of friendship instead of multiplicity of battlefields." The policy of military preparedness was assailed when he said, "Before the World War, Germany had the greatest army the world had ever seen. She was perfectly prepared for war. But Germany was the country that lost the war. As she developed military might, she became a menace. The stronger she became, the more other nations feared her and banded together against her."

Prior to his address Frederick Libby was complimented with a dinner in the church dining room, attended by the members, and pastors and members of the various branches of the city. The dinner was served by the Pastor's Aid Society of which Anna Bruce is president. The table decorations of flat bouquets with runners of vines and flowers were very effectively arranged by Nellie Baker. Nellie Davis Hazzard was chairman of hostesses and provided a hostess for each table, lending a hospitable atmosphere.

Sunday morning, the theme of the pastor's sermon was the "Flaming Sacrifice." Tribute and honor was paid to the unknown soldiers who lie at the foot of the Arch of Triumph in France; in Westminster Abbey in England and in Arlington Cemetery in Washington, D. C. He stated "God's sacrifice of his only son and Jesus' sacrifice of his life to save mankind is the flame that cannot die in the hearts of men." Self-denial, suffering and self-surrender were pointed out as three principles of Sacrifice.

QUAKERDOM · AT · LARGE

Alice Gifford of Holden, Massachusetts, visited Penn College at Oskaloosa, Iowa, for Commencement when her nephew Berton Towle was graduated. They were callers at the Central Offices last week on their way east and expected to attend a class reunion at Wellesley College over the week-end.

H. George Peacock, William D. Webb and Roscoe Stinetorf, students of Earlham College left last week for the Pocono Peace Conference and will do caravan work for the American Friends Service Committee during vacation. Tadosaku Ito, a Japanese student at Earlham, journeyed with them by auto and will take a position in New York City.

Byron Haworth, a recent graduate of Guilford College, North Carolina, and a member of the Young Friends Board for the Five Years Meetings will have charge of the Young Friends Office during the summer in the absence of Elizabeth Marsh who sails June 30 for Europe to attend the World Youth Peace Conference and spend some time in England. Byron Haworth was general manager of the Eastern Young Friends Conference last year and will play a similar role this year on the Earlham campus.

Martha White, a graduate of Whittier College, who has been teaching in the Kentucky mountains under the auspices of the America Friends Service Committee, spent a few days in Richmond on her way to California for vacation. Arabelle Mott, similarly engaged for two years, stopped at the Central Offices on her way to Colorado Springs for vacation. She is a graduate from Nebraska Central College and has done graduate work at Haverford College. Both will return to Kentucky in the fall.

L. Hollingsworth Wood of New York City attended the Commencement exercises at Fisk University where, he says, Mr. John D. Rockefeller wrote his endorsement generously over everything that President Thomas E. Jones has done there. He further adds, "It was a great party with both Rockefeller and Rosenwald present and the city of Nashville was excited. Mr. Bruce Paine, President of Peabody College said in regard to his short address, 'I never was so nervous in my life for I never before turned my back on so much money,'—the two Rs, of course, were sitting behind him."

Wilmington College, Wilmington, Ohio, has suffered great loss in the death of the president, Henry G. Williams, June 15, following a brief illness the result of a nervous

breakdown. He had delivered numerous commencement addresses in various Ohio towns and the commencement week activities at Wilmington College brought on a collapse. He succeeded President J. Edwin Jay about two years ago and was recently re-elected for a two-year term. During his brief tenure he succeeded in doubling the enrollment of the college. He was a native of Clinton County and maintained an interest in agriculture and in journalistic work while devoting his life principally to promoting education. His widow survives him.

At a meeting of debate representatives held in Indianapolis to transact the business of the Indiana Collegiate Debating League, the Earlham College record of forensic victories was given signal recognition with the election of Professor E. P. Trueblood, head of the Earlham department of public speaking, to the presidency of the Indiana organization. Earlham again stood unusually high in the final standing of the league having won three out of four debates. The theme adopted for next year is, "Resolved, that a criminal code similar to the present criminal code of Great Britain should be adopted throughout the United States." The Earlham veterans of last season, Kauper, Copeland, Applegate and Ronald have been again set to work with the hope of winning all contests next year.

The State College of South Dakota conferred the degree of Doctor of Science upon Elwood C. Perisho, Professor of Geology of Guilford College. This honor was bestowed upon him during his recent visit to the College at Rapid City where he delivered the Commencement address. It has come in recognition of his splendid service rendered the state of South Dakota during the sixteen years of his residence there, first as a member of the faculty at State College, and later as Dean,

and President of the College from 1914-1919. He left South Dakota at the call of the government to become a special lecturer for the Army Educational Corps. For the past seven years he has been in charge of the Extension work at Guilford College and Professor of Geology. Last year it was reported that he had delivered more high school commencement addresses than any other man in the State of North Carolina.

NEWS OF OUR MEETINGS

Van Wert Quarterly Meeting was held May fourth and fifth at Spencerville, Ohio. Chas. E. Hiatt, Yearly Meeting Superintendent was present and gave helpful messages both Friday and Saturday. Ora Wright, representing the Peace Committee of the Yearly Meeting was present and plans were made to hold a Peace Contest in the Quarterly Meeting. A splendid spirit prevailed in the meeting both Friday and Saturday. The next Quarterly Meeting will be held in Van Wert, August fourth and fifth.

The Friends of Van Wert Quarterly Meeting held their annual picnic at the First Friends Church, Van Wert, Ohio, Thursday, June 7th. The picnic was to have been held at the County Fair Grounds but because of wet grounds was held at the church. Nearly every meeting in the Quarterly Meeting was represented, over one hundred being present. After a splendid picnic dinner a program was rendered, each meeting taking part. The principal speaker of the day was L. O. Chasey, head of the Farm Bureau of Grant County, Indiana, who gave an address on "The Challenge of the Church." The gathering was pronounced by many to be the best held in recent years.

Wm. P. and Abigail C. Haworth recently returned to their former home, in Miami,

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LOW PREMIUMS

LOW NET COST

Oklahoma, after a sojourn with their son, Charles C. Haworth for something over a year at Salem, Oregon. They report a very pleasant year on the Pacific, having attended the sessions of the Yearly Meeting at Newberg and a number of the Quarterly Meetings composing the Yearly Meeting while in the state. Their permanent address will be Miami, Okla.

Ackworth Quarterly Meeting was held at Smyrna, Iowa, May 19, 20. To the people of Smyrna, Quarterly Meeting is a red letter day, as they are located some distance from the other congregations constituting the Quarterly Meeting and it comes to them only once a year. No visiting ministers were present, but the need was well supplied by Edgar S. Kindley, financial agent for Penn College, well known as an educator, Chautauqua speaker and Christian worker. His subjects were well chosen and his messages were very helpful, especially to the young people. He does not believe that the young people of today are all going to the pow-wows. And when he compared them with ourselves when we were young he almost convinced us that he is right. Oscar Myers, pastor at Motor, brought a touching message at the Sunday morning meeting. A very inspiring feature of the Sunday afternoon young people's session was the messages in song by Alten Tuttle, young evangelistic singer of Van Wert. He is well gifted in song, and is open for dates in evangelistic meetings. The social feature of the Quarterly Meeting was not overlooked. The ladies of the local congregation brought well-filled baskets both Saturday and Sunday and lunch was served in the basement.

Friends contributed their share in the exercises of Commencement Week at the Le Roy consolidated school. Alden Knight, pastor at Smyrna, preached the baccalaureate sermon, and Edgar S. Kindley of Penn College, delivered the Commencement address.

Fall Creek Meeting, in Wilmington Yearly Meeting held an all-day meeting on June the third. Eighty were present for Sabbath School and others come for the morning service. The pastor, W. E. Bogan, had charge of the services and Clyde O. Watson, Executive Secretary of Wilmington Yearly Meeting was present and spoke both at the morning and the afternoon service. His topic was, "The Sabbath School and How to Improve It." His talks were very interesting and he gave many helpful suggestions. Mr. and Mrs. Rollie Bogan and daughter, of Caesar's Creek Meeting were present and added greatly to the service with their message in song. At the noon hour a bountiful dinner was spread on the church lawn and the social hour following showed a real spirit of fellowship and good feeling.

A Children's Day program was given at the First Friends' Church, Detroit, Michi-

gan, on June 10. The church was beautifully decorated with flowers presented by Mr. and Mrs. J. L. Kampfert, members of the church. There was a large attendance and the children carried out their parts well.

On June 6, the Willard W. C. T. U. of Oklahoma City, met with Hannah M. Hubbard in the home of her son, Dr. J. C. Hubbard, 1500 E. Park Place. About forty were present. First a contest game was enjoyed, after which a splendid luncheon was served by the ladies. At 2:00 P. M., Mrs. Dalton, State Superintendent of medal contest work, conducted a silver medal contest for children, seven and eight years old. When older people hear these children speak they realize that they are back numbers on that line. They gave some real oratory. Both a piano and a vocal solo were very much enjoyed, Hannah M. Hubbard read a paper on "Reminiscences by a Crusader," written in verse. Her first Christian work was in the Women's Crusade. She pictured the difficult task of the Crusader, and told how the organization of the W. C. T. U. came about, and the part they played in winning national Prohibition. She is a retired Friends minister who lives in Oklahoma City where there are no Friends meetings, and attends the Presbyterian church. Last year she taught a S. S. class and is now helping the Gospel Team of the church in an outpost work. She has been invited to take the pastor's place at that point a part of the time. There are a few ex-Friends in the congregation who appreciate having a Friends minister help them.

During a recent visit to the Joy Road Friends Church, Detroit, Mich., the first after an absence of many months, it was my pleasure to meet the members socially on Friday evening and on Sabbath morning to attend the Bible School, and later to hear the spiritual message in the hour of worship as given by the pastor, Ira C.

Dawes, from the text, "He that hath ears to hear let him hear." In the Bible School was a quiet reverence as the word of God was taught in the different classes. In the worship hour they had claimed the peace that Jesus gave to his disciples when he left them. It was indeed a great joy to again meet and worship with these Friends whose lives everywhere are characterized by sincerity and justice as they follow the Christ. The Society has prospered under the pastorate of Ira Dawes, and attendance has increased in all the services of the church. Especially is this true of the mid-week prayer meeting which is so often called the spiritual barometer of any society.

ALICE S. ANDREWS.

Peekskill, N. Y.

Cherokee Quarterly Meeting was held at Seiling, Okla., June first to third, and was a time of great blessing and inspiration. The attendance was good in view of the rainy weather. All but one of the pastors of the quarter were present, also quite a number of members. Visiting ministers in attendance were: Lance Brady, pastor of View Point Meeting, Gate Quarter; Fred Newkirk and family of North End, in Wichita, and Chas. Carr, formerly a minister of Friends who in recent years has been working with the Nazarenes. Friends were glad to have present Josiah Butler of Clinton, Okla., who with his wife and son Fred, are members of Seiling Meeting. Also, Mattie Blount of Bolivia, South America, who is home on furlough and is spending the time with her mother in Seiling.

The baccalaureate service for the graduating class of the high school at Mooresville, Indiana, was held in the Friends meetinghouse with about 500 present, the sermon being preached by the pastor, Gertrude M. Reinier. The choir of thirty voices, directed by Mr. Reagan of Indianapolis, gave special numbers and the auditorium was tastefully decorated with

Books for You and Your Friends

LOST EDEN.....	E. Merrill Root	\$2.00
A delightful collection of poems by this well-known young Friend.		
CHRIST IN THE POETRY OF TODAY..	Martha F. Crow	2.00
An anthology from American poets.		
CEREMONIALS OF COMMON DAYS...	Abbie Graham	1.50
An anthology of the wonder of common days.		
THE BUSINESS OF BEING A FRIEND...	Bertha Conde	1.75
A fascinating essay on friendship, primarily for girls.		
VAIN POMP AND GLORY.....	Abbie Graham	1.50
The beauty and charm of everyday experiences.		
THE CHEERFUL CHERUB.....	Rebecca McCann	2.00
Surprisingly human verses concerning daily happenings.		

FRIENDS BOOK AND SUPPLY HOUSE

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flowers. There were twenty-four in the class this year. At the local Earlham Club luncheon there were thirty-four graduates present and they had more than raised their quota toward the new pipe organ for Earlham College. The work of the meeting is progressing nicely under the efficient leadership of the pastor.

The Ministers and Workers Conference of Wilmington Yearly Meeting will be held at Cuba Ohio, June 21, for which an interesting program has been prepared. Emma S. Townsend will review "The Faith and Practice of Quakers" by Rufus M. Jones as a basis for conference discussion. Other features will be the discussion of Opportunities for Service by Harriet Virginia Morton of Baltimore; of Desire for Service by Howard M. Hackney of Chester; and Promoting a Deeper Spirit of Worship in our Meetings by Ruthanna M. Simms, Secretary of the Home Mission Board of the Five Years Meeting.

At a farewell reception for John H. and Martha Hadley and family of Richland, Iowa, on the eve of their departure to their new field of work at Honey Creek meeting near New Providence, Iowa, May 28. Members of both Richland and Woolson meetings and many friends gathered for the occasion. A general program was given in the church auditorium, after which the company was divided into groups under different names and take to the basement where refreshments were served. A special feature of the program was a historic sketch in verse by Mrs. A. N. Smith of the almost nine years of fellowship the congregation had enjoyed with the Hadleys. They were presented with table linen and a bed-spread. Jeanette, a junior at Penn College was present; but Bruce, a teacher at Vermilion Grove Academy was unable to attend. The Hadleys will be greatly missed in the two meetings and by a large circle of Friends.

INDIANAPOLIS FRIENDS

First Friends Church of Indianapolis, is nearing the close of another year of its many activities. The missionary groups—Home and Foreign—have found additional fields for their united efforts; the Young Women's group are continuing their interest in the education of a young girl in Friendsville Academy. The Calendar Club made curtains for the Boys' Dorm; and the proceeds from a musicale, under the direction of Mr. and Mrs. Mac Butler of the Bible School orchestra and Elden H. Mills, vocalist, together with contributions from the Men's Bible Class provided seven instruments for the Academy Orchestra.

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The life of the young people has been greatly enriched through the leadership of Paul M. Reid, religious education director. Two groups, High School and Young People's meeting on Sabbath evenings have followed helpful courses in religious education and spiritual resources. As a result of Elden H. Mills' pre-Easter class thirteen young people became active members of the meeting.

Friends will join with the First Presbyterian Church in a Daily Vacation Bible School. On Children's Day the meeting will welcome into association eighteen little ones who have come to our homes within the year.

The Quarterly Meetings are increasing in interest and attendance. Friends were much benefited by the service of Charles M. Woodman, of Richmond, in the May meeting. Frank W. Dell also was present in the local meeting recently. The Men's Club has heard several worth while speakers this year, one of them a former pastor, Willard O. Trueblood. Elden H. Mills found service in the New York Yearly Meeting lately held.

On our Friday Church Day all interests unite in a big family meeting, followed by departmental activities.

MARRIAGES

COOK-FRAZER—At the A. H. Frazer home near Oskaloosa, Iowa, May 20, 1928, Fern Frazer and Morris J. Cook of New Providence, Iowa. Edgar H. Stranahan, minister.

DEATHS

GRAYDON—In Hospital at Indianapolis, June 3, 1928, Anna Byers Graydon of Mooresville, Indiana, aged 44 years. She was a member of Mooresville Friends Meeting and is survived by one son.

FARR—At her home in Des Moines, Iowa, March 27, 1928, Martha H. Farr, in her 92nd year. She was a birthright member of Friends and ever loyal to her meeting. Funeral service was conducted by I. Lindley Jones, pastor of College Avenue Meeting at Oskaloosa, Iowa.

STUDY BOOKS FOR 1928-29

Woman's Missionary Union

Foreign Theme—AFRICA
Friends of Africa—by Jean Kenyon Mackenzie75 & .50
The New Africa—by Fraser ...\$1.00 & .60
Livingstone, the Pathfinder—
by Basil Matthews 1.00 & .75
Black Treasure—
by Basil Matthews75 & .50
Camp Fires on the Congo—
by Springer75 & .50

Home Mission Theme—WHAT NEXT?

What Next in Home Missions?—
by Wm. R. Shriver\$1.00 & .60
A Course for Leaders—
by Mary Jenness 1.00 & .60
Windows into Alaska75
Programs for Auxiliaries(each) .05
Suggestions for Leaders for
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AGNES L. DAY, Westfield, Indiana

Secy. Literature—W. M. U.

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Address all correspondence having to do with the
Editorial management of the paper to

EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

NICHOLSON—At his home in Oskaloosa, Iowa, April 11, 1928, John Nicholson, aged 82 years. For many years he had been a faithful member of Oskaloosa Friends Meeting, having come when a young man from Ohio. Funeral service was conducted at the meetinghouse by the pastor, I. Lindley Jones, assisted by J. Morris Lemmon, a long-time friend of the family.

FOR SALE

Near Earlham College, Richmond, Indiana. Comfortable modern home. Hot water and hot air heat, two baths. Large lot next to campus. Special price. Write—Hamilton Realty Service, Realtors, Suite 209-10 First National Bank Bldg. Richmond, Ind.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting of Worship, 11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2651 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4068.

THE NICHOLSON PRESS



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